CATECHESIS 6

Recollects
Augustinian Youth

25 ANNIVERSARY
RAY YOUNGSTERS PROPHETS OF THE KINGDOM

CATECHESIS 6

Lord, always be our wealth!

BEGINNING PRAYER

Blessed are the poor...

You chose a path of poverty to save us.
The poor adjective evokes humility, awareness of one’s limits, of the existential condition of poverty itself.
You call me to transform that poverty of spirit according to the gifts received, in a lifestyle that is reflected in my existence, trying to help others find the essentials.
Also, we need the conversion in relation to the poor.
We have to worry about them, be sensitive to their needs, be supportive.
Because they know the generosity of our Lord Jesus Christ, that being rich, for you he became poor to enrich us with their poverty (1Cor 8,9).

BIBLICAL ENLIGHTENMENT (Mt 19,16-26)

And now a man came to him and asked, ‘Master, what good deed must I do to possess eternal life?’ Jesus said to him, ‘Why do you ask me about what is good? There is one alone who is good. But if you wish to enter into life, keep the commandments.’ He said, ‘Which ones?’ Jesus replied, ‘These: You shall not kill. You shall not commit adultery. You shall not steal. You shall not give false witness. Honor your father and your mother. You shall love your neighbor as yourself.’ The young man said to him, ‘I have kept all these. What more do I need to do?’ Jesus said, ‘If you wish to be perfect, go and sell your possessions and give the money to the poor, and you will have treasure in heaven; then come, follow me.’ But when the young man heard these words he went away sad, for he was a man of great wealth. Then Jesus said to his disciples, ‘In truth I tell you, it is hard for someone rich to enter the kingdom of Heaven. Yes, I tell you again, it is easier for a camel to pass through the eye of a needle than for someone rich to enter the kingdom of Heaven.’ When the disciples heard this they were astonished. ‘Who can be saved, then?’ they said. Jesus gazed at them. ‘By human resources’, he told them, ‘this is impossible; for God everything is possible.’
AGUSTINIAN ENLIGHTENMENT

The Lord, though rich, made himself poor. He shall provide you a better and more consistent explanation of the phrase. In fact, it can happen that you remain doubtful and uncertain as to whether the poor whom you welcomed in your home is sincere or a hypocrite who feigns his poverty to deceive you. You hesitate to give him alms, as you are not able to examine his heart. However, extend mercy to the one who is bad, to arrive at the one who is good. Whoever fears dropping the seed on the road, or among thorns or on rocky grounds is slothful to sow in winter and will suffer from hunger in summer. The fact is that your Lord whom you trust, if you are a Christian, tells you: I have become poor for you, despite being rich. He was in the form of God. Is there any condition richer than this? He did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave. What is richer than the divine nature? What is poorer than the condition of being a slave? He came in human likeness and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross. (SAINT AGUSTINE, Serm. 41,7).

MAGISTERY ENLIGHTENMENT

How can we fail to think of all those young people affected by movements of migration? “Migration, considered globally, is a structural phenomenon, and not a passing emergency. It may occur within one country or between different countries. The Church’s concern is focused especially on those fleeing from war, violence, political or religious persecution, from natural disasters including those caused by climate change, and from extreme poverty. Many of them are young. In general, they are seeking opportunities for themselves and their families. They dream of a better future and they want to create the conditions for achieving it”. Migrants “remind us of a basic aspect of our faith, that we are ‘strangers and exiles on the earth’ (Heb 11:13) ”(Christus Vivit 91).

DEVELOPMENT OF THE TOPIC

Poor Jesus

Our example of poverty is the same Jesus who, incarnating himself, gives us an example of dispossession, emptying, of leaving everything to meet the other, in this particular case, of humanity in need.

What does it mean that Jesus was poor? That he had no money? If we read carefully the gospels both Jesus and the apostles had funds. The idea that we Christians cultivate, and that comes to us from abroad, is that poverty has to do with the absolute deprivation of all good, of all kinds of possession, of all kinds of property. One way to think that Jesus Christ cannot incarnate, in its context this idea is not present.

The poor (‘anawîm) have five categories considered by Biblical Israel, the most difficult conditions of human existence (thus they appear in the book of Deuteronomy and also appear in the Gospel according to Saint Luke): the orphan; the widow; abroad; the sterile and the leper.

- The orphan and the widow have the terrible condition of having neither parents nor husband respectively. They had no legal right, they have no legal representative.
- The foreigner is poor because he does not have a homeland.
- The barren is poor because without offspring she is condemned to loneliness, that is, she does not have a cane for old age.
- The leper is poor because he is considered dead and is marginalized from society.

Jesús se hace cargo de estas condiciones, las asume, las encarna y las consuela.

In fact, no one has come into the world to conceive a barren woman like Elizabeth, healed the lepers, liberated and rehabilitated the Samaritan foreigner, resurrecting the orphan of Naím and comforting the widow.

All these poverties are assumed by Jesus:

• Jesus becomes an orphan: ‘Who is my mother? Who are my brothers?’ (Mt 12,48; Mk 3,33).
• Jesus becomes a widower: he has no company for life.
• Jesus becomes a foreigner: ‘…the Son of man has nowhere to lay his head.’ (Mt 8,20; Lc 9,58).
• Jesus becomes sterile: he has no children.
• Jesus becomes leprous: wounded by the signs of the cross he died outcast.

Why don’t priests and nuns marry? Because they choose this type of poverty: to be poor as Christ was. The religious, it can be said, make a single vow: that of poverty, mother of all other vows. Santa Clara had understood this correctly when he spoke of the “privilege of poverty”. Obedience embodies the poverty of a foreigner.

QUESTIONS TO WORK IN GROUP

1. What do we understand by evangelical poverty? Have you thought about poverty lived in the way of Christ? Do you want to live poor like Christ?
2. Do I become poor in the style of Jesus, that is, going to meet the most isolated in society?
3. In your small RAY community, do you seek to live poverty according to the gospel?

FINAL PRAYER

Lord Jesus, meek and humble of heart,
make us compassionate like you,
facing the needs of your people.
That we know how to discover in your poor
the evangelical values of which you carry them.
That we support the most humble and disinherited
in his effort of human promotion and in his interest to grow in the faith.
That we pay special attention to the family
and to the various generations that live and train in it.
May we give our generous support
to all those who work in evangelization
and in promoting your town.
Through Jesus Christ our Lord.
Hello! First of all, I would like to introduce myself a little bit. My name is Pepe Mora and I am a “young” RAY from Granada, Spain. When I was 5 years old, my parents took me to the Santo Tomás de Villanueva (Augustinians) school and, a little later, when I was 12 years old, I went to my first RAY activity as a participant, the summer camp. From that moment until today, when I am 29 years old, I have felt deeply a Young Augustinian Recollect and I have participated in every RAY activity that I have been able to. It has been many years and, I think you can understand very well what it means for me to feel RAY if we attend to the Word (Acts 4:32-37):

“All the believers were one in heart and mind. No one claimed that any of their possessions was their own, but they shared everything they had. With great power the apostles continued to testify to the resurrection of the Lord Jesus. And God’s grace was so powerfully at work in them all that there were no needy persons among them. For from time to time those who owned land or houses sold them, brought the money from the sales and put it at the apostles’ feet, and it was distributed to anyone who had need. Joseph, a Levite from Cyprus, whom the apostles called Barnabas (which means “son of encouragement”), sold a field he owned and brought the money and put it at the apostles’ feet.”

Being RAY means believing that Jesus is alive in you, that He is Risen in your being, and that leads you to live your Faith in community and in the service of others. Personally, since I went to my first RAY camp at the age of 12, I decided to become an active part of the RAY. And how is that possible if I was still very young? Who was I to want to decide something so strongly? I remember that, in that first camp, the monitors emphasized to us how beautiful it is to love your neighbor, to love your brother. I remember that I felt very good, surrounded by people who had the same purpose, to love each other. Little by little I realized that Jesus was in the middle of all that, and I wanted to be there, together with Jesus and with my brothers. This is how I continued going to all the remaining RAY activities (Catechesis, Pre-Easter, Festival).

Today, I look back and I can say that the RAYs, therefore, have been those who have defined my personality, who have marked my steps. In them I went to meet the Father in community, with the rest of my brothers, and this meant for me a constant catechesis of what it means to be a Christian in your day to day. And I can say that, through all their activities, RAYs have shaped me as a Christian and made me who I am today. But not everything is as right as rain. When you are part of a community, this calls you directly to acquire a COMMITMENT to yourself and to others. Being part of a RAY community implies being aware that others need you and you need them in prayer.
I think it is when you grow up in the Faith and as a person, when you really realize the RESPONSIBILITY that we have as RAY. I remember my first camp as a monitor, or my first catechesis as a catechist. Seeing myself in front of so many boys and girls who are willing to listen to you and learn from you, was a great blow of reality and responsibility for me. I also remember that I learned that, as the reading of Acts 4 said, what I was asked as a RAY monitor / catechist was not to share myself and tell my life experience, but to become an instrument and be able to bring Jesus, his Word, his Love, to the youngest. And I think that this is one of the keys to being a RAY, to bring the Father to everyone. For this, as I said previously, we are called to be responsible, also with our lives: how are we going to carry the message if we do not lead a life in the Faith ourselves? With all this, since I have been a RAY monitor / catechist, I have always sought to focus on Christ.

Being RAY means being one soul and one heart directed towards God. That is why, in camps, we try to spend most of our time sharing reflections of the Word or of life in community, in small groups. We also pray to the Father in community, making the prayers of others ours and ours being prayed by others. And well, I always felt called by the Father to spread it among the youngest. It also occurs in activities such as Easter, Casiciacos. They are RAY activities in which we go as a group of brothers to meet the Father and in which we are asked to sit around Him and share him. And it is very nice to have an experience of God together with your brothers. This fills our day to day with love and hope and makes us understand the meaning of being part of a RAY community.

I will always be eternally grateful to God for putting RAYs in my life. Through them, I have gone through a precious process in my life, meeting and knowing the Father at first through all my RAY brothers, to later want to continue experiencing him and taking him to others. And, as my dear brother Luciano once told me, “You cannot love what you do not know.” RAYs have made me experience God, know him and love him deeply. Thank you Lord, for each one of the RAY people that you put in my life and that guided me towards You. You, through the RAY, made me who I am today and led me by the hand to meet my brother.

Pepe Mora (RAY Granada)

OUR GREAT RAY FAMILY AROUND THE WORLD

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1 Data of 2019.